

THE
INNOCENCY

AND

Conscientiousness

OF THE

QUAKERS

ASSERTED and CLEARED

FROM

The Evil Surmises, False Aspersions, and Unrighteous Suggestions of Judge KEELING ; expressed in his Speech made the seventh of the seventh Month at the Sessions-House in the Old-Baily, being the day appointed for the Tryal of some of the said People by the late Act made to Prevent and Suppress Seditious Conventicles.

Wherein also is shewed that this Law doth not concern them, they being no seditious Sectaries, nor Contrivers of Insurrections, nor Evil-doers ; therefore no just Law is against them.

He that justifieth the Wicked, and he that condemneth the Just, even they both are an Abomination to the Lord. Prov. 17. 15.

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To the Judicial and Impartial R E A D E R.

EVer since the Devil (that enemy of Mankind, who is the leader of Nature out of its course) got rule in Man's heart, his work and way hath been to stir up his Instruments, first, to cast Ignominious reproachful names upon the true Worshipers of God, as New Sects, Turners of the World upside down, Pestilent Fellows, Sowers of Sedition, Ring-leaders of Sects, Blasphemers, Hereticks, Seditious Sectaries, Contrivers of Plots, and Stirrers up of Rebellion, &c. Then when he hath by his Emissaries cloathed them in this mantle of Reproach, he can the easilier bring his designs to pass upon them; whether it be to Imprisoning in nasty infectious holes, or Whipping, Banishing, Burning or Hanging, which hath been his work through Ages, among both false Jews and false Christians, as well as among those called Heathen, to this day: for as once among the Heathen, it was crime enough to cause the true Christians to suffer, to have the Name of a Christian (which was a name of Reproach in that day) and carried enough with it to be guilty of all Crimes, in the judgment of the Heathen, who

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believed

believed all that was spoke and published against them, though they saw no proof : The like Parallel is now ; we have the name Quaker given us in reproach and derision, and its crime enough to cause us to suffer (before and among some) to have that name ; And what is spoke and published, surmised and evilly suggested of us, many believe without any manifest proof : but the Wise and Judicious will not receive and believe every Report, nor give Judgment of any Person or People because of a Name, Speech, or Report, though it be from the mouth of a Judge, but will desire to know the Truth ; therefore to inform such is this Reply following published.

And we may truly say for ourselves, as Tertullian in his Apologie once said for the Christians, when that Heathen called their Society, Meetings or Assemblies, Factionous ; Did we ever (saith he) assemble to proclaim the hurt of any one ? As we are in the particular, so we are in the general ; that is to say, In whatsoever state we are found, we offend no body, we injure no body : And further, saith he, when any vertuous or godly People are associated, when any pious or chaste persons assemble together ; their Union should not be called a Faction, but a Lawful Society. pag. 142.

The Innocency and Conscienciousness of the Quakers asserted and cleared from the evil Surmises, false Aspersions, and unrighteous Suggestions of Judge Keiling; expressed in his Speech made the 7th of the 7th month, at the Sessions-house in the Old Baily, &c.

Judge.

BEcause this day was appointed for the Tryal of those People, And in as much as many are come hither expecting what will be done, I shall say something concerning them and their Principles, that they might not be thought worthy of pity, as suffering more than they deserve: for they are a Stubborn Set; and the King hath been very merciful with them. It was hoped that the Purity of the Church of England would ere this have convinced them, but they will not be reclaimed.

Answer.

Our Conversation for these many years, hath been noted, and strictly observed by many, and hitherto we have not been found Transgressors of any Law which is made to preserve mens Persons or Estates, or for the punishment of Evil-doers; And so have not given the Magistrates occasion justly to appoint days of Tryal for us.

For the Law once in Tables of Stone, and all other just Laws were and are added because of mans degeneration from the Law and Righteous Principle of Life, which was once, or at the beginning, placed in his heart: So when man fell from his obedience to this Righteous Law (which we say was not in a Book, nor in Tables of Stone, in the beginning, but in the Heart) and abounded in Acts of Cruelty, Violence, Oppression and Idolatry, Then because of these Transgressions was that Outward Law added, in order to limit, bridle and punish, and also to bring Mankind back again in a measure to that which he degenerated from, as *Moses* witnesseth (*viz.*) to the Word in the mouth and in the heart, that they might hear it and do it (or obey it.) And true Christians are come to Christ Jesus, who is the Power of God; and are created anew in him unto good works, that they

they should walk in them ; and are made Witnesses of that *Glorious Promise fulfilled in them, (viz.) as to have the Law written in their hearts, and the Fear of the Lord put into their inward parts ; which Law and Fear teacheth to depart from evil, and crucifieth that transgressing spirit within, from whence all manner of wickedness proceeds ; and against such there is (for ought to be) no Law, they being a Law to themselves, as it is written, The Law is not made for the Righteous man ; but for the Lawless and Disobedient, for the Ungodly and for Sinners, for Unholy and Profane, for Murderers of Fathers and Murderers of Mothers, for Manslayers, for Whoremongers and Buggers (or abusers of themselves with mankind) for Man-stealers, for Lyars, for Perjured Persons, and any other evils which are contrary to sound Doctrine.*

And now seeing we are preserved by the Power of the living God, (whom we fear and serve) from those and such-like evils (which are the occasion of Law and Magistrates, otherwise there would be no need of either) and yet notwithstanding are persecuted and thrust into nasty Holes and Prisons, and guarded with a great many Club-men and Bill-men, and hated before Judgment-Seats and Rulers, as if we were great malefactors : This makes People flock together, and expect, and also wonder what will be the end of these things ; That People against whom no evil can be justly charged, should be the greatest Sufferers in this Generation : And pity and compassion will arise in thousands, who shall see or hear of our Sufferings for Innocency and Conscience towards God, notwithstanding our cruel Adversaries endeavour to cloath us in Wolf-skins, to make people believe that we are the Beasts of Prey, and a *Stubborn Set*, which will not be reclaimed by the *Mercy of the King, nor the Purity of the Church of England.* As for the *Kings Mercy* it cannot save us, if we transgress against God, and make shipwrack of Faith and a good Conscience ; his Righteous Judgments will find us out, and we must give an account to him ; and walk so, as we may partake of *His Mercy*, which the King as well as the Beggar hath and will have need of also ; howbeit we never yet forfeited our Interest in the King's Promises of *Liberty to tender Consciences*, so often renewed by him ; though it appears by this Judge's so much inveighing against us, that he would fain make people believe we do not deserve our Liberty or Interest therein ; but that will not clear him nor them in the sight of God concerning those Promises.

And

And as for the *Purity of England's Church* it's out of our fight, except it consists much in *Swearing*, which the Judge saith is a special part of God's Worship: If this be *Purity*, there's too much of that among the members thereof; but that will never reclaim us, for we can see a great deal of *Impurity*, Corruption and Soul-sickness in it; And as much the members of it confess themselves, *That they are full of purified sores, from the crown of the head to the sole of the foot; and that there is no health nor soundness in them; And that they do those things they should not do, and leave undone those things they should do; And that they are Miserable Offenders, and sin in their Best Performances*: Indeed they speak enough of themselves to cause all wholesome, sound, understanding People to shun them and their Church and Worship, as men shun a Contagious Disease or Infection; And it is manifest that the Nature and Spirit of Christianity is wanting among them; and that the spirit of *Cain* (that worshipper, who was the first Murderer about Religion) rules among them: And what weapons have they ever used to reclaim us (I call us) back again to worship as they do? have not their weapons been Carnal, and the course they have taken Force and Violence, by stirring up the Magistrates to make cruel Laws against us? which was never the true Christians work nor way to bring people to believe their Doctrine, and to worship as they did, but *Cain's way*; and his wages will all Persecutors about Religion receive from the hand of the Lord, as a just recompence of reward.

And now we will hear the Judge.

They teach dangerous Principles; this for one, That it is not lawful to take an Oath. You must not think their Leaders believe this Doctrine themselves, only they persuade these poor ignorant souls so; but they have an Interest to carry on against the Government, and therefore they will not sweet Subjection to it; and their end is Rebellion and Blood. You may easily know that they do not believe themselves what they say, when they say it is not lawful to take an Oath, if you look into the Scriptures; that Text (Mat. 5.) where our Saviour saith, [Swear not at all] will clear it self from such a meaning as forbids Swearing, if you look but into the next words, where it is said, Let your communication be yea, yea, and nay, nay; and it is said, an Oath is the end of all strife; this for the New Testament: And the Old is positive for Swearing. And they that deny Swearing, deny God a special part of his Worship.

Ans.

Our Principles are Truth, and according to the Scriptures of Truth; but that great Evil, to call *Light* *darkness*, and *darkness* *Light*, *Good* *evil*, and *evil* *Good*, is befalln this Generation; And that which leads to *Unity* and the Preservation of Mankind is now counted *dangerous* and *destructive*.

Swearing, or taking of Oaths was not in the beginning, there was no need or occasion for it, Strife was not begun; but when Man broke his *Unity* with God, and ran into Disobedience, then Strife, and every evil work followed among men: Then to limit this evil spirit which Man followed into Transgression, an Outward Law was added, and *Swearing* and *Vowing* under a Curse came up; and such as vowed were to perform their Vows unto the Lord; and those that swore, were to swear by, or in the Name of the Lord, and not in or by the name of an Idol, or any other creature; and this was in the Fall, while the Wall of Partition stood: Now Christ who is the Restorer and the maker up of Breaches, (who was with the Father before any of these things were) in the Fulness of time, in a Body prepared, he appeared, to fulfill the Law, and to put an end to Sin, which was the occasion of the Law, and to finish Transgression, and to bring in Everlasting Righteousness; and to restore and bring Man back again into the knowledge and unity of his Maker, from whom he fell by disobedience: And these things which the Father sent him to do, he finished and finisheth; for all that received, believed, receive and believe in him, and follow him in the Regeneration.

And while he was with his Disciples, in that prepared Body in which he came to do the Will of the Father, he gave forth many Precepts and Commands unto them, among which this is one, minding them how it was in old time (*viz.*) under Moses Law, how that they were to swear, and perform their Vows to the Lord: But saith he (who was before Moses was) I say unto you, Swear not at all, neither by our thing, or another; but let your communication be yea, yea, nay, nay: for whatsoever is more than this cometh of evil. And Moses Law, and the Old time saith also, An eye for an eye, and a tooth for a tooth, smiting for smiting, and that they should love their neighbour and hate their enemies; but Christ taught and teacheth his Disciples a harder lesson, of Bearing and Forbearing, Love, Gentleness and Heavenly-kindness, that they might be more like their

Heavenly.

heavenly Father than *Moses's* Disciples were; for saith he, *if you love them that love you, and if you are friendly to your Brethren only, what do you do more than sinners? &c.*

So he that was before the Law, leads to the End of the Law, (which is *Love*) and brings those that follow him, to be like-minded to him: as the Christians in the Primitive times were, who said, they had the mind of Christ; and did exhort one another to the same. And that this Command of Christ forbids all Swearing, is not only clear from the end, and circumstance of the foregoing and following words; but also from the Apostle James's Exhortation; who said *Above all things, my Brethren, Swear not, neither by Heaven nor Earth, nor any other Oath, lest ye fall into condemnation.* And it is also written, *that if any say they love Christ, and keep not his Commandments, they are Lyars.*

So who ever reads these Scriptures (*Mat. 5. Jam. 5. 12.*) except the god of this world hath blinded the eye of their minds, may plainly perceive, that not only prophane swearing, but all manner of Swearing among the Disciples of Christ; who brings all that truly follow him, out of the strife which is among men, into Love, Peace and Unity, which was before Oaths, and where there is no need of any.

And the Swearing, Strife and Confusion, Rebellion and Blood-thirstiness is among the false Christians, who have the Name of Christ in their Mouths, but want his Spirit and Nature, being inwardly ravening Wolves; and by their fruits are they known.

And it is true which a Bishop of *Englands* Church *Bishop Gauden* once said; that *Among false Christians Oaths are not his Book con- to be regarded; and amongst true Christians there was no serving Pub- ned of them.* Our Leader is Christ, whose Voice *lick Oaths,* we hear and follow, and whose Riches and Wis- dom we partake of. And the poor and ignorant souls are such as creep into houses (ignorantly called Churches) and lead silly women captive, who are laden with sins, and led aside with divers lusts, ever learning, and never able to come to the knowledge of the Truth: While we were in *Englands* Church, we our selves were such, as knew not the Physician of our souls, and so were full of putrified sores, and unsoundness, and no health was in us; and we did those things we should not do, and left undone those things

we should do, which in the State of England Church Hist as the Members thereof confesse in their common Service: so, doth not divers lusts lead them? and are they not even learning, and ever increasing? And do not many thousands of them go down to the Pit without the knowledge of this precious Truth which makes free from Sin? Is not God's Witness in the Consciences of its Members answer?

Our Interest which we desire to carry on, is Truth & Righteousness; and we shall rejoyce to see it established: though we are counted as the filth of the earth, and the off-scouring of all things, and not fit to live in this the Land of our Nativity, yet we have and do approve our selves friends to our Nation; and since the Lord hath made us a People, we have sought and endeavoured its temporal and Eternal Good, and have not been found contriving nor acting evil against Persons (or Governments) since we were brought to the knowledge of that Truth we profess.

Therefore what ground of suspicion have we given to our cruel Persecutors, that they should suggest and surmise so much evil of us, that our Design is Rebellion and Blood? But what cause or occasion did hamlet to Abol: give bloody Gain to kill him? Consider and see the same is now.

Now you shall see how this Principle of not Swearing tends to the Subversion of the Government: First, It denies the King the Security he ought to have of his Subjects for their Allegiance; which Oath they deny; and security by bond is not so good: for thereby they are not engaged in Conscience, and they will only wait for a convenient season to forfeit their Bonds without hazard, and make sure work in overthrowing the present Government, and secure their own freedoms: but an Oath binds the Conscience at all times, and that they cannot abide. Again, this Principle tends to subvert the Government, because without Swearing we can have no Justice done, no Law executed; you may be robbed, your houses broke open, your goods taken away, and be injured in your persons, and no Justice or recompence can be had, because the fact cannot be proved: the truth is, no Government can stand without Swearing; and were these People to have a Government among themselves, they could not live without an Oath.

Ans.

If this Judge had the Mind of Christ, he would not speak after this

this manner; for Government was before Swearing, and may be without it; and Oaths of Allegiance are but a novel thing to Government, hatched and imposed in the Apostacy, and was not among the true Christians, whose *Yes* was *Yes*, and their *No* *No* in all things; and the word and promise of a true Christian, is faculty sufficient, and their Consciences are bound to perform what they say and promise, as firm as they thin Sweare. There hath been no want of Swearing in this and other Nations called Christian; yet what subversions, turnings and overturnings, and treacherous dealing hath there been among the Princes and People thereof; and many have sworn to one Government and Government, and then to another, and so to a third; and may be ready to swear to any that get the helm of Government; and these Swearers and Conformists to any thing that is uppermost, make little conscience of Oaths; so they may save themselves from suffering, and if yet were or had been of this spirit, we need not have suffered so exceeding deeply in our persons and estates in the time of *Oliver*, and the other Powers. And it is envy which blinds the understanding of this Judge; that maketh him charge us, without believing what we say, when we say *It is not lawful for us to take an Oath*; and that we have no Design to carry on, and therefore will not Swear Allegiance to the King. Note if he did believe what he saith of us, that without effect what he doth believe, present so void of Consciencefulness, when how can he in reason expect that an *Imposed Oath* should be so much binding on us, if we could be forced to take it; especially since it is a maxim of Christian men, that *forced Oaths are not binding*. And this Judge and all such would do well to consider what weight their Oaths hath upon their Consciences; whereby they are enjoined to follow equal law and Execution aright; for all; but how this is performed, let the wise in heart judge, when they go about with groundless Suggestions and Suspitions against an Innocent People, to instigate both Jew and Country against them.

We are such as desire the good of all that are in Authority; that we may lead a quiet and peaceable life in all Godliness and honesty under them; and have never yet been found Designers or Contrivers of their Destruction. Therefore the greater is this Judges evil, to endeavour to make us odious among the People; and the unfaire he appears to be our Judge, being full of enmity with enmity against us without cause; and a Judge ought to be impartial; a man fearing

God, and judging for him, and not for men; such Judges Judgment will answer the righteous Principle of God in all Men, and such are a terror to the evil doers, and a praise to those that do well; and the Lord is with such in Judgment.

That which subverts, undermines and destroys Governours, Governments, and People, is Cruelty, Oppression, Tyranny, Sin and Rebellion against the God of Heaven, who hath power to give the Kingdoms of this World to whom he pleaseth: and who so rules in Righteousness, and answers the just and righteous Principle of God in all men, needs not fear subversion or undermining; 'tis the evil doer that is filled with fear and terrors round about.

We are not the Obstructors of Justice, nor the Cause of it, our witness against any evil doer, shall be as true as any that take Oaths; and if false, our penalty the same with false Swearers.

And further, Witnesses under *Moses's* Law, had no Oath administered to them, though the crime bore witness of, reached life; but if any bore false witness, the same punishment which should have been inflicted upon the person witnessed against, should be inflicted upon the false witness and witnesses: which thing we desire may be done unto us: So then the fault is in the Law, and the Judges of it, which denies true and faithful Evidence, (which in conscience they can believe) except it be under the Ceremony of an Oath. It is a shame for Christians to have a jealousy of each others testimony, except they swear: it was enough in the first age of Christianity, to confirm any testimony without an Oath, to say [*Christiani sumus*], or, I am a Christian.

And if no Government could have been without taking of Oaths, the Author of all true Government and Rule, would not have said, *Swear not at all*; but swearing Oaths and Scrife, is among men in the fall and degeneration (and not among true Christians) where it will remain, till they know the Restorer of all things take away the cause of it; which is this.

Whereas they pretend in their *saibles*, that this Act against Conventions doth not concern them; but such as under pretence of worshipping God, do at their Meetings conspire against the Government: This is a mistake; for if they should conspire, they should be made guilty of Treason, and we should try them by other Laws; but this Act is against Meetings

to prevent them of such Conspiracy : for they meet to consult, to know their numbers, and to hold correspondency, that they may in a short time be up in Arms.

Ans.

Our Writings which he calls Scribbles, are words of Truth, and pretend no more than is true : for we are not the persons committing those Crimes the Act expressly provides against, except we, under pretence of Tender Consciences, do at our Meetings contrive Insurrection, as late experience hath shewed, and meet also under colour and pretence of Religious exercise, and so make this Pretence of Religion, a Cloak to carry on and cover so me other Design, which we never did ; (for we meet indeed and in truth to wait upon God, and to worship him ;) Therefore this Law concerns us not, if it be not strained beyond the expressed Reason of it, in the preamble, by our cruel Judges ; who may be compared to evening Wolves, which are greedy to devour : and it is time enough to try us by this Act, or any other Law, when we do and commit the fact the Law hath expressly provided against.

We meet not to consult and to know our numbers, and to hold correspondencies, nor to be up in arms in a short time : for so to do is Conspiracy ; which he as good as confesseth and acknowledgeth that we are not guilty of ; for he saith if we were, *he would try us by some other Law*. But these are evil suggestions, and wickedly imagined against us, in order to destroy us : this is unrighteous Judgement, and God will plead our Cause in the consciences of our Adversaries.

Judg.

I had the honour to serve the King at York, upon the Tryal of those wicked Plotters ; and we found that those Plots was hatched and carried on in these meetings ; and we hanged up four or five of the Speakers or Praters ; whom we found to be chief Leaders in that Rebellion.

Ans.

It is, and hath been our portion and lot to be numbred among Transgressors, by that envious spirit which seeks our ruine ; though we have been found no hatchers or carriers on of trecherous Designs against any at our Meetings : and he might as well have compared us to those Members of Englands Church hanged monthly at Tyburn.

Judg.

*Warrant you their Leaders will keep themselves from the Point of
fence, we shall not take them; if we could catch their Leaders, we should
try them by some other Law, which, if executed, will take away their
lives.*

Ans.

We have no Leader but Christ Jesus, who is the Captain of our
Salvation, and he is our Shepherd, and we hear his Voice, and learn
of him, and are the Sheep of his Pasture, and in our Consciences
we are bound and engaged, because we love Him and his Paths of Pu-
rity, to follow Him; who leads our Souls to rest.

But for such which the Judge means by Leaders, who have been
made instruments to turn our minds from Darkness to Light, and
from the power of Satan to God, they, together with us, are refo-
ved to keep to the Grace of God, (the true Teacher) which teach-
eth to deny Ungodliness and worldly Lusts, and to live soberly,
righteously and Godly in this present world; and by this Grace
(which appears to all men) are we taught and preserved from offen-
ding against any Just Laws once; and so he may well warrant him-
self and others, that they will not offend three times: And his be-
finishing those he calls Leaders, as if they put on others to follow,
and flee themselves, is altogether false; for it is well-known in the
Nation, that many of them are in prison, where some of them have
long remained for refusing to take the Oath of Allegiance; upon
which account divers of them are *persecuted*, and many suffer for
meeting: howbeit, if you should be suffered to take away some of
their lives, which they can freely give up, if called to it; yet know
that the God whom we serve is unlimited, and will open the mouths
of thousands to bear witness against Unrighteousness: So when you
do take and catch more of them, you will have no evil to lay to their
charge, nor nothing to accuse them for, but about matters apper-
taining to God's Kingdom; as Conscience, Faith, Worship and Re-
ligion; which the Civil Magistrate ought not to intermeddle with-
all, it belonging to God alone, to whom all must give an account
for such things: and people ought not to be imprisoned and per-
secuted, and their lives taken away about Matters of Religion; for if
a People have a false faith, and a misguided conscience, and are by
reason of this faith and misguided conscience, exercised in a false
worship

worship and Religion; these People deserve the more to be pitied, informed and dealt lovingly and tenderly with, than to be persecuted, imprisoned, and destroyed, and so sent quick to Hell; this is no Christian Love, nor the way to Restore.

Judge.

This is a Merciful Law; it takes not away their Estates, it leaves them intire; only banisheth them for seven years, if they will not pay an hundred pounds: and this is not for worshipping of God according to their Consciences, for that they may do in their own Families; but forsooth they cannot do that, but they must have thirty, forty, or an hundred others to contrive their designs withal.

Answer.

As he began his Speech in falsehood and enmity, so it ends in the same: for if this be a *Merciful Law*, as those that are Judges of it intend to execute it, then we may truly say as it is written, *That the very Mercies of the wicked are Cruelty*; for some Felons and Murderers chuse rather to be Hanged than to be Transported, Sold, and Banished; all which are threatned to be executed upon us, and for no other cause but for worshipping God in such manner and way as we are perswaded in our Consciences, which are made *truly tender*; And we dare not make shipwrack of Faith and a good Conscience, to save our Persons and Estates from the mouth of the Devourer; For it is a fearful thing to fall into the hands of the living God for Disobedience; and Conscience is as a thousand Witnesses, either to excuse or accuse; but searedness of Conscience, as with an hot Iron, and deadness and blindness of heart is befalln many in this Generation: And from this state ariseth all such merciful Laws as this the Judge speaks of, in order to bring others (who are tender and fearful to offend God) into the same state they are in themselves; but we are in Conscience constrained (if the God whom we serve so far permit) to suffer the Whore (the false Church) to drink more of our Blood, but of her Cup of Fornication wherewith she hath made the Kings of the Earth and Nations drunk, we cannot drink; And we are of the Household of God, and of one Family, and Members of one Body; and though thirty, forty, or an hundred, or a thousand meet in one place or another together, for no evil design, why should we be banished for that? If this be *Mercifulness*, what is *Cruelty*? The Heathenish *Romans* shewed more mercy & manhood to *Paul*, in allowing him to have a Meeting in his own hired house, where he preached,
and

and taught All that came unto him; without let or any hindrance to number, two full years, though he was a Prisoner. O that ever a People called Christians should be found more inhumane than Heathens, more merciless than brute beasts, to banish Fathers and Mothers from their young and tender Children, and Children from their Parents, and Husbands from their Wives! and all this for no evil or wrong done to any mans Person, Estate or Government, but onely for endeavouring to keep their Consciences pure to God, and void of offence to him and all men.

POSTSCRIPT.

It is to be noted, that though the Judge at the beginning of his Speech said, that that day was appointed for their Tryal, yet they were not tryed; for one only, which he intended to begin withal, was brought from Newgate to the Bar, being but a Boy, and lately convinced of the evil of sin, and but as it were turning from it, into a conscientious fear and obedience to God: When he had ended his Speech, he asked if he were not at the Bull & Mouth on such a day, as he was not. Then the Judge took occasion to vilifie and reproach the rest of the Quakers, to the Jury and People, and said, For all the professions of Truth and Plainness, could lie for their Interest, &c. to avoid suffering: then asked him the same question again, and he answered as before (for he was not there that day) then said he, we shall prove that you were there; Will you stand to your Profession, said the Judge? Yes, said the Lad, and seal it with my Blood. Then were witnesses called in to prove that he was at the Bull and Mouth such a day, but none could appear: Then the Judge soon perceived that no witnesses would be found to serve his turn against this Lad, nor the rest. Then said he, There is a Disappointment falln out, but threatened some should suffer for it to their cost, and so dismissed the Jury: This Disappointment being only want of witnesses to bring about the designed purpose of the Court. They have ordered since, that some of the Taylors of Newgate, together with the Marshal and his men, shall be at our Meetings, and be their witnesses against us at the next Sessions: so our Persecutors Cruelty is further manifested in this, that they should (Jezebel-like) hire, force, or command a company of hard-hearted men, who are daily exercised in Cruelty, and who have not the true fear of God in their hearts, to be our only Accusers: but the Righteous God, which seeth the plots and designs of the Wicked (against the Innocent and harmless) will reward them according to their doings.

THE END.

